Lutheran Herald

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La santa Iglesia Cristiana

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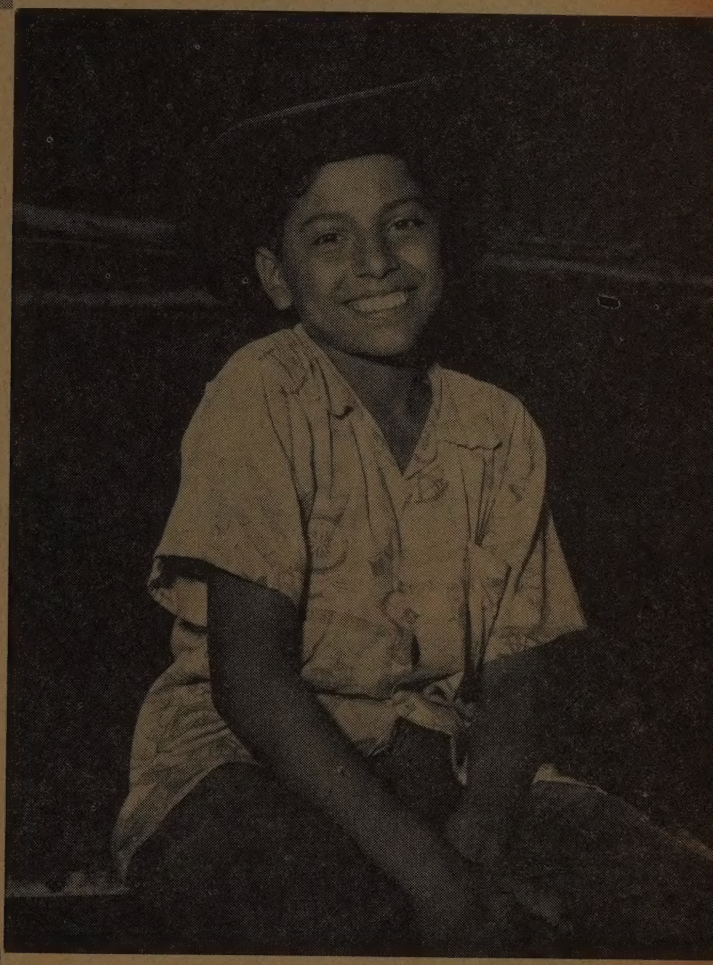

Colombia --
the scene of a Sunday Service under gunfire...

Pastor Wilches greets one of his "parishioners" on the plains of Casanare.

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Editor: O. G. MALMIN
Associate Editor: WILLIAM H. GENTZ
Managing Editor: CARMEN MITCHELL
Assistant Editor: MELVA ROREM

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A Sunday in Colombi

Story and photos
Alton C. O. Halve

The rustle of the large green leaves on the banana trees outsid open door awakened us. This melodic symphony played by tr foliage in the early morning was a welcome alarm clock for the L Day. We were down on the plains of Casanare in eastern Colo South America. Another pleasant discovery on this morning was I was still in my hammock, and not on the red mud floor. Mr. Gu Rodriguez, my traveling companion and interpreter, swayed in a hammock a few feet away and said, "Buenos Dias." Since he first, there was no problem in responding. Otherwise in greeting ple, I would hesitate momentarily, "Should it be Buenos Dias, T or Noches?"

To reach this place out on the plains, we had come by a plane over the 9,000-foot mountains from our Lutheran scho Sogamoso. Most of us had been air sick because of the roug that bounced us around like corks on bad water. The small win of the DC-3 were boarded up to guard off jostling cattle so we str to peek out the small cracks, looking for the horizon.

The pilot circled through smoke and dense haze, as there had a raging fire that very day in the airport town of Paz de Ar Over thirty homes had been completely destroyed. President had sent a special plane from Bogota with nurses and emer supplies for the homeless. There had been fires in other areas too

or Halverson is field representative the Board of Foreign Missions.

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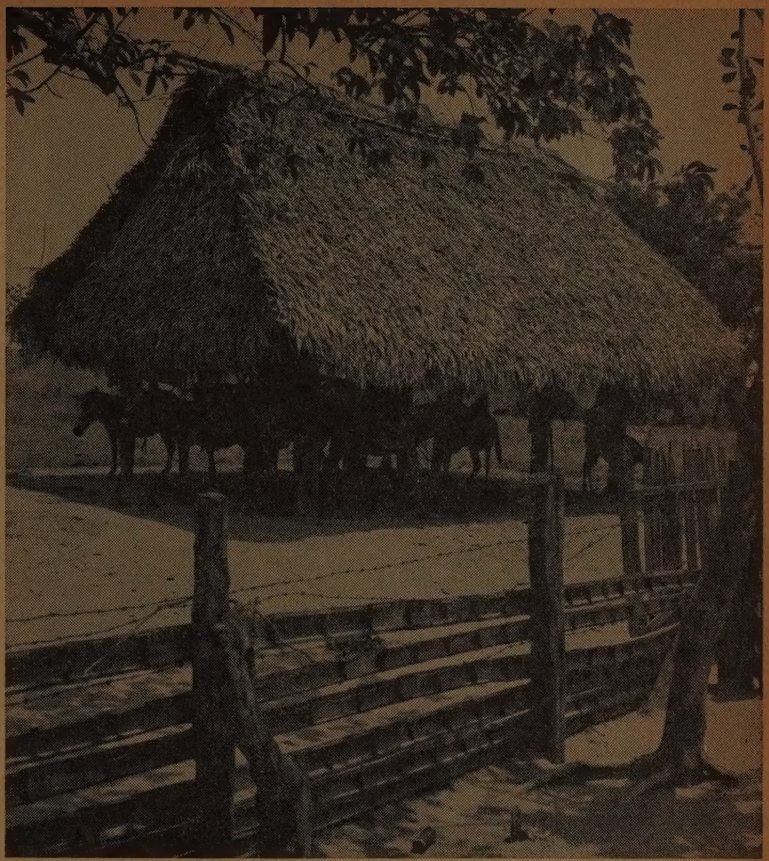
been very dry for months. One nca pilot said that he couldn't re- ber when there were so many air- closed in Colombia due to the haze that persistently hung in atmosphere. And we were on a ographic mission! Warren Hol- and Arndt Morck were at the looking for sunshine at Belenci- ite of the most modern steel mill ll South America.

Paz de Ariporo we stepped off plane into an oven of heat, a sud- change from the cooler highlands. olombia, climate can only be con- ed vertically. We had just been t Parpa, around 12,000 feet, with ool 50°, and now we were down he hot plains that stretch endlessly vard toward the Amazon. Evan- t Ariel Bello greeted us at the -shack terminal. After a warm k, the first that we had had for hours, we loaded the equipment supplies on the five horses and os and headed into the hot wind. motion malady merely changed its inology. I had been air-sick. Now as horse-sick. For the next five s we bounced along at a fast trot, iese Colombian horses refused to p. Trying to hang on to a bag of ographic equipment with one l and to the horse with the other a bumpy battle as we rode mile mile over the flat plains, passing an occasional palm tree. That e and I just couldn't get together our timing. I imagine that he ght that I was indeed heavy set, rather, upon our arrival, I was y where I sat—so I stood.

e were at the country home of or Gerardo Wilches. He is at the ol in Sogamoso but comes periodi- to the plains to visit the Chris- . It is cattle country and the peo- live far apart. Evangelist Ariel ls constantly in this area. He three or four days at a time with mily, to teach them from the d of God, and then moves on, by e, to the next family. Distances are , and it is only at Easter and stmas that all the Christians can for worship as a complete church



The parking lot on Sunday morning, as the Colombian congregation worships.

Evangelist Ariel Bello calls on a farm family.

"Mr. Agitator" (far left) molesting the congregation. Note the holster.

family. On such occasions they are together for about a week. During the rest of the year, pastoral visitation is so very important in the building of God's Kingdom among these Colombians.

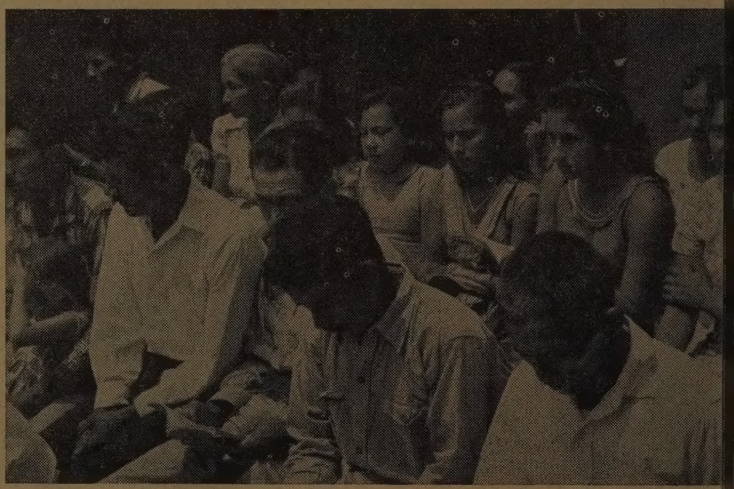
The peace of this beautiful Sunday morning on the plains was short-lived. Pastor Wilches, Ariel, Gustavo, and I had just eaten a breakfast of potato soup and two kinds of fried bananas, when a tough looking 'hombre' stumbled into the room. I later learned that he was a fanatic of another faith, one of many persons who have caused much suffering among Protestants during the years 1948-58. This man was under the influence of alcohol and had a loaded pistol on his hip, which we were to watch anxiously for the next seven hours.

As I left my chair at the table and turned to leave the room, two shots rang out. One volley went wild, making a hole in the iron roof, and the other narrowly missed three little girls standing along the wall in the kitchen. I have a souvenir shell that nearly caused the death of a believer. Pastor Wilches, who is a big handsome fellow and could star on any Western TV program, succeeded in getting the gun away from "Mr. Agitator." We all breathed easier when he was disarmed.

Many of the people who had now gathered had ridden their horses for over three hours to come to church. (A few miles by car shouldn't be too great a sacrifice on a Sunday morning.) Before the morning worship service, we were filming the group, twenty-five adults and fourteen children, outside. The movie cam on its tripod was on the veranda a higher angle. I was so busy film that I hadn't noticed Mr. Agit seated behind me on a box. Sudd I froze in my movement as I saw unstrap his revolver case and b to draw. He was not more than t feet away. Greatly frightened, Rodriguez began to distract him after what seemed a terribly time, finally succeeded in getting strap back across the pistol. Mr. tator had regained his gun from men. They had returned it in hope that he would leave. It took n skillful persuasion to get it back a without incurring his anger. Each eyed his neighbor nervously until were gathered inside the house.

With the help of Mr. Rodrigue interpreter, it was my privilege bring the message. Seeing the ap hension still evident in the faces of listeners, I had a realistic impres of what these Colombian Christ have lived through, and of what t faith means to them in every trial tribulation. Over 200,000 Colomb died during ten years of political religious upheaval. The scars of violent turmoil are seen today i retarded Colombia—in education the economy of the country, in go ment, and in the church.

As we proceeded, suddenly we three standing before the cong tion, for Mr. Agitator stumbled u



When Mr. Agitator was finally taken care of, the congregation could settle down to worship.

front of the room. We continued
Pastor Wilches gently seated him
t bench, from which he shortly
ped to the floor, victim of what
ad drunk. The remainder of the
ce and the business meeting which
wed went on without further in-
ption.

out 3:00 p.m., as we were visit-
out under the trees, we heard two
shots ring out. He had awakened
his deep sleep and had taken his
again. Mr. Rodriguez and I had
d that the gun might have been
ned for good, but these men were
izant of the fact that they have
ve with such a neighbor in the
e, so they tried to be tactful. He
about three hours distant, as
ured by "horse-o-meter." Mr. Agi-
did finally leave our group and
ll thanked the Lord for His pro-
n on this day. Peace returned
again, as it had in the past, to
congregation on the plains of
nare.

we mounted the horses for the
n trip, I had in my pocket a
nir shell from a pistol, but in my
, a gratitude for the opportunity
llowship with these people of God
indeed know the cost of disciple-
—men who press forward despite
rances and genuine opposition,
their neighbors might in Christ
the truth and be free!

skin of a 21-foot python killed near
nare.

Important Tips for Delegates on

How to Report a Conference

By James W. Carty, Jr.
Religious News Editor
The Nashville Tennessean

Almost everybody becomes a reporter sometime in his church work—often when sent to a religious conference with orders to report back on what he sees and hears.

Here are tips on how to do a good job, keeping in mind that you must be like a pebble dropped into a pool: your report should cause waves of inspiration in the members, spreading in ever-widening circles through them to others.

First, you will need the proper supplies. Next, you must know the right procedure. And finally, you have to organize your report for the congregation and deliver it effectively. Here's the method I recommend, step by step:

Supplies: Pencils, pens, two notebooks. I prefer pens; they never need sharpening. Notebooks with heavy covers are easier to write in. The loose-leaf type is best because you can easily add pages. Choose one that fits your pocket or purse, but be sure that it's large enough for easy writing.

Coverage: Before the conference, study the program. Note how the events and speakers relate to the conference's theme. Then prepare an outline, covering the main theme, speakers, reports, resolutions, elections, pageants, and similar items. Be sure to absorb local color by taking notes on such things as the city, auditorium, conference atmosphere, and number of communities represented. From informal contacts with delegates, pick up other opinions about the meeting.

As each event progresses, take ample notes in notebook number one, jotting down quotes—some direct, some indirect—on each speaker's main points. Make your notes as the speaker talks; if you wait until he finishes, you may not remember enough details. Or you may find you have missed the precise phrasing that gave meaning to a key passage.

Review your notes at the end of each day, selecting three or four important ideas which effectively support the main theme. If possible, talk them over with a friend. Then transfer these ideas to the second notebook. This thus becomes a condensed report of the first notes, narrowing your material to the essential points.

When you return home, review both sets of notes several times to keep details from fading out of your memory.

Reporting back: The night before you make your report to your congregation, make an outline on small file cards, printing large enough so you can read at a glance. Gear your report to the allotted time. And keep both notebooks handy for reference in answering questions from the audience.

Don't give a chronological report. Instead, tell first about the most important thing that transpired. This will win attention at once. And be sure your report has unity, solid content, validity, and audience appeal. In the closing section, comment on the significance of the conference in specific terms.

You'll find that preparing and presenting an intelligent report will transform the conference hours into peak moments of your spiritual life. And you'll gain, too, the inner satisfaction that accompanies a significant job done well.

Reprinted from Together *Magazine*

Concluding District Conventions

Following is a summary of important business for the concluding district conventions, some of it for the 1959 convention, whether concluding or not:

(1) *If it has not already been done, make provision for district's share of new district interim fund or funds.*

"Each of the separate districts as now constituted shall during 1959 and 1960 contribute on a *pro rata* basis determined by membership as of January 1, 1957, to an initial operating budget for the newly constituted district.

"This budget shall be $7,500 for each newly constituted district, and this operating budget with pro-rated contributions shall be approved by each present district at its 1959 convention, or as soon thereafter as possible.

"This total fund shall be deposited with the chairman of the planning committee and shall be used to cover the expenses for the transition period."—*(JUC Report on District Merger Affairs.)*

(2) *Elect members for the planning committee for the new district.*

"A joint district planning committee of nine for each new district shall be elected by the present districts in 1959 with representation to be in proportion to the present strength of each synod in each new district, but with at least one from each synod (except in those new districts where a synod is not represented by any organized congregation at all, in which case a synod would have no representative on the planning committee).

"The present district presidents or their appointees would be advisory members of such planning committee, and also serve as conveners of the first meetings, at which each committee would organize itself. Such committees should have both clergy and lay members, the proportion to be left to the electing districts.

"In each case, these members of the planning committee should be elected from territory within the new district, as presently defined in the Union documents.

"Included in the duties of the planning committee would be:

"(a) Prepare district by-laws (reference to be made to the model as eventually approved by the joint district presidents; said model to include a proposed conference constitution as a by-law, among other things).

"(b) Serve as the nominating committee (except that present district presidents would have no part in whatever procedure may be adopted for nominating the district president).

"(c) Prepare the district budget.

"(d) Call and make all arrangements for the co tuting convention; to be subsequently confirmed b president of the Church when he has been elected

"(e) Make recommendations regarding district quarters, parsonages, and other properties.

"(f) Review proposed conference alignment d up by district presidents and submit specific re mendations.

"(g) Make plans for registration of delegates.

"(h) Have authority to appoint sub-committee *(JUC Report on District Affairs.)*

(3) *Elect a committee to nominate to the closing eral convention of 1960 the district's quota of dele to the constituting convention of The ALC. T nominees should be selected from delegates regis from the district at the 1960 closing general conven* (See Annual Report for 1958, page 26.)

(This nominating committee should be alerted t advisability of considering the district president members of the Union Committee as possible nom for delegates to the constituting convention.)

(4) *Authorize the Church Council to place the n bers of the 1960 Seminary class on the district r following acceptance of a call to the district and or tion.*

(5) *Authorize the trustees of the ELC to audit approve the district treasurer's books for 1960.*

(6) *Authorize the delegates to the 1960 closing eral Convention of the ELC from the district to t act necessary business on behalf of the district.*

(7) *Authorize the district executive committee responsible for the conduct of such church bus as may remain until January 1, 1961 (Other than ness transacted as in* [6] *above)* This committee make provision for the final disposition of funds properties on an equitable basis to the new distric according to special instructions received from the vention.

(8) Provide for the transfer of personal record the district president to the district president(s) o new district(s).

(Continued on pa

Visit the Charitable Institutions

A caseworker at the Lutheran Children's Home in Waverly, Iowa uses play therapy.

The fifth in a series on "Unity Begins with You" by Robert C. Gremmels

hile Bill Davis was reviewing he had just learned about edu- al institutions in the new Church ddenly jerked his head to one nd began staring into the next y. Whether he had come up with nstorm or just a headache wasn't ly clear until two minutes later he finally reported:

ou know, I just got to thinking all these schools and councils divisions and boards and offi- and whatever else we'll have in ew Church. Trying to keep them raight could make an old man f me. Will The American Luther- Church have a good old folks' I can retire to?"

viously, Bill was flexing his sense umor—injecting a slight touch of able cynicism—but at the same he was unconsciously shifting his mental gears. He had been concentrating on educational institutions so long that his mind had become "institutionalized," and now his thoughts switched automatically to another group of institutions — those commonly referred to as charitable institutions.

"Seriously," Bill said, "I really don't know very much about the setup for old folks' homes—or any other kind of homes—in the new Church. I guess I've never really paid much attention to charitable institutions—except when one of them was having an appeal of some kind. Where will these institutions be? They must be pretty important to form a whole division in the new Church."

Since Bill Davis is not above a pungent remark—as evidenced by his cunning "old man" joke—he should not be too offended if told that his most intelligent comment on this whole subject of charities has been, "I don't know very much." He really doesn't. Perhaps it's unfair to pounce on the poor fellow—since he readily admits his lack of knowledge—but Bill has made the common error of viewing welfare work solely in terms of institutions—and that idea, if not stamped out immediately, will distort his whole picture of the new Church's welfare program.

Certainly homes for children, the aged, the chronically ill, and others will play an important part; but they will be only one of many approaches which the Division of Charities will use to fulfill its central purpose of ministering to people with special social, physical, and mental needs. Much of the Church's welfare work will be done through health and welfare agencies, through institutional chaplaincy services, through the diaconate, and through individual church members like Bill Davis. Especially through members like Bill Davis.

Christian charity does not begin in buildings; it begins in the heart. It be-

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b Gremmels is assistant editor of Lutheran Standard" (ALC).

At a home for the aged, the women keep busy and happy making Christmas presents.

gins when Bill Davis, out of love and gratitude to God, feels a personal responsibility for the needs of his neighbor—and does something about it. Out of this simple Good Samaritanism grow Church-wide programs of Christian charity.

Bill may never have thought of himself as a church welfare worker, but that is exactly what he has been on a number of occasions. There was the time, for instance, that Mrs. Clark, the widow who lives across the street, broke her leg and was confined to her home. For nearly two months Bill did all her grocery shopping for her, and Mrs. Davis helped with the housework. Another time Bill fixed up a used TV set and gave it to Tim Wilson, the crippled boy in the next block.

Welfare work? Bill Davis didn't think so at the time. Because of his "institutionalized" misconceptions he failed to see that his charitable deeds demonstrated Christian love just as much as if they had come from a Church institution. Probably more. He also failed to see that he was acting as a representative of the Church. But Bill is beginning to think differently now.

"I guess that really is welfare work, just helping your neighbor," he said. "I never thought of it quite that way before. I suppose that's why I was all wrapped up in institutions."

Bill Davis is finally tuned to the right channel. Now that he recognizes himself as a basic part of the Church's social ministry he is able to understand the work of the Division of Charities—for it is simply an extension of his own Good Samaritanism. Since many types of human need are too big or too specialized for individuals to meet alone, the members of The American Lutheran Church will work together through an organized welfare program supervised by the Board of Charities.

As mentioned earlier, welfare work in The American Lutheran Church will have many outlets in addition to the Church's own charitable institutions. Health and welfare agencies will be involved, as will institutional chaplains, deaconesses, and social workers. Local, state, and federal governmental agencies will be called upon for their services, and there will be cooperation with interchurch agencies such as the Division of Welfare of the National Lutheran Council. In short, wherever there are people in need, the Division of Charities will try to help.

This does *not* mean, however, that the charitable institutions are not important. They are vital. And now that Bill Davis can view them in their proper perspective, it will be profitable for him to take a closer look at the children's homes, the homes the aged, and others.

Altogether, The American Lu an Church will have about 60 itable institutions, either chu owned or church-related. As in case of the colleges, the differ between the two types will be marily a technical one, relating to legal distinction between institu that are owned by the Church and those owned by societies w the Church. From a practical poi view it makes little difference whe an institution is church-owned church-related. In either case it be under the guidance of the B of Charities, will receive aid g from the Church, and will be sidered an institution of The Amer Lutheran Church. (Each institu however, will be operated by its Board of Directors.)

Charitable institutions of The A ican Lutheran Church will be lo in 18 states and two province Canada. The majority of them be either children's homes or h for the aged. (The following list clude both church-owned and chu related institutions.)

Children's Homes

Each of the uniting bodies bring several children's homes the new Church. The present A can Lutheran Church has the fol ing:

Lutheran Children's Home, Waverly,
Lutheran Homes, Muscatine, Iowa
Lutheran Orphans' and Old Folks' H Toledo, Ohio
Wernle Children's Home, Richmond diana

Children's homes of The Evan cal Lutheran Church are:

Beloit Lutheran Children's Home, A Iowa
Bethesda Children's Home, Beresford,
Homme Children's Home, Wittenberg,
Lake Park-Wild Rice Children's H Fergus Falls, Minn.
Martin Luther Children's Home, St ton, Wis.
Norwegian Lutheran Children's H Chicago, Ill.
Parkland Children's Home, Everett, W
Svee Memorial Home, Fargo, N. D.

Children's homes of the U Evangelical Lutheran Church are Cherokee Indian Mission Home, C Okla., and Elim Children's Home, Horn, Iowa.

Altogether, the children's home The American Lutheran Church

ble to care for about 600 children time. From this figure Bill Davis nt easily calculate an average of or each institution, but such an age is virtually meaningless. For thing, the homes vary widely in city—some much larger than the age, others considerably smaller. hermore, the number of children can be accommodated at a home onger gives a true picture of the x actually being done there.

ars ago most of these institutions ided only room-and-board care, little attention to the individual s of the children; but today many specialized care which cannot neasured in terms of the number hildren in residence. Rather than with averages, Bill Davis will better to think in terms of the le—and to ponder the need for ased facilities.

Homes for the Aged

enerally speaking, homes for the in The American Lutheran rch will be somewhat larger than various children's homes. There also be more of them. The Evan- al Lutheran Church alone will nearly 30 homes for the aged the new Church, providing fa- es for more than 1,500 older peo- Eight ALC institutions will ac- modate an additional 350, and JELC homes will serve 250 more. e present ALC institutions which be part of the new Church are:

rtels Lutheran Home, Waverly, Iowa
theran Home for the Aged, Straw- Point, Iowa
theran Homes, Muscatine, Iowa
theran Orphans' and Old Folks' Home, lo, Ohio
ndota Lutheran Home, Mendota, Ill.
kwood Lutheran Homes, Madison, Wis.
John Lutheran Home, Springfield, Min-
John's Lutheran Home, Mars, Pa.
Paul's Lutheran Old Folks' Home, lle, Sask.

he ELC institutions which will be ght into The American Lutheran rch are:

se Haugen Home for the Aged, De- , Iowa
thany Home, La Crosse, Wis.
thany Sunset Home, Camrose, Alta., da
thel Home, Viroqua, Wis.
thel Lutheran Home, Williston, N. D.
thesda Home for the Aged, Beresford,
thesda Home for the Aged, Chicago, Ill.
thesda Nursing Home, Webster, S. D.
Clifton Lutheran Sunset Home, Clifton, Texas
Coeur d'Alene Homes, Coeur d'Alene, Idaho
Eau Claire Lutheran Home for the Aged, Eau Claire, Wis.
Eger Home for the Aged, New Dorp, Staten Island, N. Y.
Eventide Lutheran Home, Moorhead, Minnesota
L. C. Foss Sunset Home, Seattle, Wash.
Homme Home for the Aged, Wittenberg, Wis.
Immanuel Lutheran Home, Kalispell, Montana
Josephine Sunset Home, Stanwood, Wash.
Knute Nelson Memorial Home, Alexandria, Minn.
Lutheran Memorial Home, Twin Valley, Minn.
Lutheran Sunset Home, Saskatoon, Sask., Canada
Madison Lutheran Home, Madison, Minnesota
Northwood Old People's Home, Northwood, N. D.
Parkside Lutheran Home, Lisbon, N. D.
Pleasant View Luther Home, Ottawa, Ill.
Red Wing Seminary Memorial Homes, Red Wing, Minn.
Skaalen Sunset Home, Stoughton, Wis.
Solheim Lutheran Home, Eagle Rock, Calif.
Story City Old People's Home, Story City, Iowa
Westhope Home for the Aged, Westhope, N. D.

Homes for the aged now operated by the UELC are:

Bethany Home for the Aged and Infirm, Waupaca, Wis.
Bethany Old People's Home, Minden, Neb.
Bethel Home, Selma, Calif.
Good Shepherd Lutheran Old People's Home, Blair, Neb.
Lutheran Home for the Aged, Edmore, Mich.
Salem Lutheran Old People's Home, Elk Horn, Iowa

Other Institutions

In addition to the various homes already mentioned The American Lutheran Church will share in the services of several institutions which care for sick or handicapped persons. Three of them are now associated with the ALC — Grace Lutheran Sanatorium, San Antonio, Texas; Luther Home of Mercy, Williston, Ohio; and Martin Luther Home and School (for mentally retarded children), Beatrice, Neb.

In conjunction with the diaconate The American Lutheran Church will participate in the work of four medical institutions — Fairview Hospital, Minneapolis, Minn.; Lutheran Deaconess Hospital, Chicago, Ill.; Lutheran Medical Center, Brooklyn, N. Y.; and Milwaukee Hospital, Milwaukee, Wis. (The first three are now associated with the ELC, the latter with the ALC.)

"Good grief!" exclaimed Bill Davis (who's a faithful reader of "Peanuts"), "I never imagined there would be so many charitable institutions in the new Church. If I have to keep all of *them* straight I'm afraid I'll need a mental hospital instead of an old folks' home. Let's go on to the mission fields."

Next "Tour the Mission Fields."

These boys are students at the ELC's mission for the blind and deaf at Faribault, Minnesota.

Where Th

North Dakota's Mother of the Year, Hedvig Clausen Svore, in front of the home the sons purchased for their parents.

North Dakota's Mother of the Year for 1959 actually represents Lutheran congregations in four states in which she and her late husband, the Reverend Olaf R. Svore, served so faithfully.

Hedvig Clausen Svore, with great humility and pride, accepted a citation award from Governor John E. Davis at a luncheon of the North Dakota Mother of the Year Committee in Bismarck, April 24.

In the crowd was the young neighbor wife who had learned to know Mrs. Svore since she came back to live in Bismarck in 1953, after her husband's retirement from the ministry. Over the raspberry hedge developed a friendship and understanding between these women a generation apart. This young woman saw a greatness in Mrs. Svore's everyday life, which led to her being named North Dakota Mother of the Year.

Hedvig's parents, Christian and Karen Clausen, came from Denmark and settled near Montevideo, Minnesota, in 1883. It was here that Hedvig was born in a sod stable, August 18, 1885, while their house was being built.

Her father would chuckle later about this event and say, "Our Savior was born in a stable, so why should it not be good enough for our daughter?"

Hedvig recalls the great tragedy of her youth when her 13-year-old brother Alfred died during the "Spanish LaGrippe" epidemic in the winter of 1891-92. The entire family was desperately ill. The night before he died, the mother read for evening devotions about "Sleeping in our graves until the return of Christ." Alfred said, "Oh mother, it will be such a long time to lie in the grave and wait." His mother replied, "Do you think it is a long time to lie in bed from evening until morning?" "No," came Alfred's answer. Then the mother softly said, "That is the way when we are dead, the time does not seem long."

Mrs. Piper is a free-lance writer who lives in Bismarck, North Dakota.

At daybreak the next morning, Julius awakene see his older brother, beside him in the trundle stretch out and fold his arms across his chest, t deep breath, and die. And it was not until the day that the mother had enough strength to ge of her bed and remove the body.

Despite drouth and hail, the Clausens always ha ed a part of a crop each year. Their neighbors sh with them the satisfying achievement of establi an economic, social, and religious order in a new tier.

"Never will I leave land again," Hedvig's mothe vowed as she walked down the gang plank o storm-tossed "Pennsylvania" after their trip acros ocean. So it was starry-eyed Hedvig, just seve who accompanied her father back to Denmark visit in 1902. An aunt, overjoyed at seeing them, to persuade Hedvig to accept the family sterling s but not realizing the value, the teenager chose feather pictures instead.

Later her father "sent back" for a nephew and h him get started in the new country. He had b paper hanger and painter by trade in Europe, wo side by side with Adolph Hitler, who was "no good at that," he said.

After graduating as valedictorian from Madison mal, Madison, Minnesota in 1907, Hedvig taught s until she and the Reverend Olaf R. Svore, a neig boy, were married June 27, 1909, in the Jevnaker ch two miles southeast from home.

After one month at home, the couple left for beth, New Jersey. Olaf served Elizabeth (Middlet and New Brighton on Staten Island for one yea

In 1910 the family moved to Norway, Kansas, Olaf served the Norway Parish, consisting of No Morganville, and St. Luke near Jamestown. This belonged to the Denver Circuit at that time. It here that they replaced their buggy and the pony Jumbo and Bronco, for a 1913 Model T Ford.

eart Room, There's House Room

By Marion J. Piper

re was the first woman driver in Norway, Kansas, she is still an excellent driver.

was in July, 1915, that the next move brought the res to Bismarck, capitol city of North Dakota. re were 88 members of the Trinity Lutheran congation when Pastor Svore left three years later for xander, McKenzie County, North Dakota. Today same church has 2,760 members and beautiful ldings.

he Golden Anniversary booklet issued by the Trini-Lutheran Church of Alexander in July, 1957, gives tribute to Mrs. Svore:

"She was a pioneer and a builder. Many seeds she sown are yet to be harvested. She was always a de-ed worker in God's Kingdom, assisting her hus-d during the twenty-two years he served in the xander pastorate, teaching the children in Sunday ool, leading girls in Dorcas, helping with Confirma-n classes, and inspiring the ladies as she so faithfully rked with them in the Women's Missionary Federa-n."

Her mother's words "Where there's heart room, re's house room," followed Hedvig these many years. meaning was exemplified when the Svore boys sented to their parents a new home in Bismarck, r Pastor Svore's retirement from the ministry in 3. Pastor Svore passed away in 1955.

As she approaches her 74th birthday, Mrs. Svore ps up her many interests, which include attending vices at the Lutheran Church of the Cross in High-d Acres, where the Rev. Harold Hofstad, who merly served the Alexander church, is pastor.

Mrs. Svore is not making an effort to keep busy, is just doing the things she has always enjoyed doing—gardening, hooking rugs, helping friends. But the "red thread uppermost in her mind is education for the children," and she continues to encourage others now that her own are through school.

Of course Hedvig Clausen Svore is proud of being chosen North Dakota Mother of the Year for 1959, but she declares like any other mother would that this honor really belongs to her family—Dr. Clement R. Svore, a physician at Missoula, Montana; Col. Jerome H. Svore, presently in the U.S. Public Health Service at Dallas, Texas; Lt. Col. Ferdinand Svore, Kelly Field Air Force Base, San Antonio, Texas; and a daughter Ruth, Mrs. Robert Thorson, home economics teacher at a Billings, Montana, high school.

A family picture taken in 1887 shows Hedvig sitting on her mother's lap. Alfred, standing behind Julius, died during the "Spanish LaGrippe" epidemic in 1891-92.

This picture of the Mandt Lutheran Church choir was taken in 1902. Olaf Svore, second man from the left, was choir director. Hedvig Clausen is fourth from the left in the front row.

The Deadly Sins: Pride

Black Root

The seven sins are the sources of all sins and the root sin of the seven is Superbia, or Pride. It is self-love in its worst form. Pride elevates the self to the place of God and assigns to it undisputed lordship among men. "Self-praise," says an ancient adage, "smells bad." And this is so because self-praise is rooted in pride—the mole-like blindness which thinks its narrow view to be perimeter of the universe.

But we know all this because we have been talked to and preached to about Pride from infancy. It has, in fact, been so emphasized that some people do not dare to be competent, or at least to admit their competence, for fear that they may be thought vainglorious. How many excellently cooked dinners have not been dismissed by humble housewives as nullities—a very hogmash—because these estimable ladies thought it sinful to admit that they were the best chicken roasters in seven counties. Which, in effect, they knew themselves to be. And Christian pastors, how many of them after hours of manful toil and a few brief moments of preaching achievement which they knew to be effective, have not, in fear of seeming proud, withdrawn into themselves like frightened snails, whispering some meek cant which both they and their well-wishers knew to be dishonest.

Dogginess

I do not often find much to quote from D. H. Lawrence, but I must admit to a certain admiration for his strictures against modern industrialized men. He finds them "doggy"—all too eager to fawn and wag tail and all too deficient in the dignity of their manhood. There is something here for us to explore. Christian humility cannot mean anything bedraggled and inconsequential. Our Lord was certainly a humble man but nowhere does he appear ashamed. And yet our so-called humility is often a deep shame. We find no gladness in being created men; we cannot endure the risks of manhood. We are afraid of the dimension of spirit which raises us from the ant heap. And because we do not dare be men, we crawl down into a worminess which confuse with the shining strength of Christian humi

Scarlet Trousers

Lawrence proposes that men give up their dog somber clothes and put on red trousers. I am not pared to adopt so radical a cure for dogginess, b am convinced that in our externals also we express faith or doubt in an essential manliness and woma ness. I recall what an old and seasoned Christian s once told me about a rescue mission. He had not g beyond the sixth grade, but he knew spiritual psych gy. He said, "How can a man think about God w he is so filthy that he hates himself?"

There is nothing in any of the things which help self-esteem and self-confidence which is sinful in it A good education, a job well done, an orderly ho the various talents and competencies—none of t things or even the consciousness of them is sin

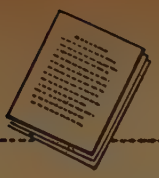
Ardor to Outshine

None is sinful, but each of them can be the o sion for sin. This is what makes Pride such an mate and tricky sin. For what is vainglory but the to "show off" the things we have as if they were mate goods and hence a gauntlet flung at both and men. In Dante's *Purgatory* the painter Oderisi up the terrace of Pride, confessing that

ardor to outshine
Burned in my bosom with a kind of rage.

It is a strange fact that I am never willing to res my competence. I cannot tolerate to say that I a good painter, cook, or theologian. I must be the best. And if I cannot believe that I am the very I deceive myself into believing it by refusing to l at what my competitors have done and by blocking ears to the critics. I who waited for the plaudits of world am willing to settle for the uncertain voice w in so long as it proclaims my superiority. Such is Pr

Correspondence



nguages and Children

fter reading "Linguistic Luther" "Languages and the Lutheran rch" by Walter G. Tillmanns, I very much interested, principally use there have been so many ar- s in magazines and newspapers ntly discussing the lack of foreign guage teaching in our schools.

about 1929 I read an article in *New York Times* about the possi- y of teaching more than one lan- ge at the same time. And after ty years am I the only one who the hint? I immediately pro- ded making out lesson plans in wegian and German and started hing my two younger sons. It was ost a miracle how fast they learned soon were writing sentences and wering questions in the two lan- ges.

now twenty years later when e is so much more travel and stu- exchange why doesn't someone teaching those languages in the des and see how fast the children n?

MRS. CHRISTINE SCHOYEN KUETHE
Alhambra, Calif.

fts to Pensioners

t the General Convention of our rch in June, 1958, action was n to supplement the income of retirees who do not receive Social rity benefits. To make this possi- an additional $80,000 was includ- in the budget for the Department ensions in each of the years 1959 1960. These amounts were desig- d as special gifts, not as an in- se in pension.

fter discussing this matter with Board of Trustees, the Board of sions decided that special gifts ld be given to all retired pastors pastors' widows without Social rity benefits, regardless of mem- hip in the retirement program of Church.

he Board of Pensions and the rd of Trustees agreed that the dis- tribution should be made on the same basis as Social Security, with one share to a single person and one and one-half shares to a married couple. It was also agreed that, inasmuch as the funds were not on hand but would be received by the Pension Department as part of the 1959 budget which will not be completed until Jan. 31, 1960, we should distribute these gifts in two payments a year for two years, one in the spring and the other in the fall.

To find the addresses of all widows and retirees who do not receive pensions was a most difficult task, and we felt it necessary to get a complete list, if possible, before mailing any checks. By April 1 we felt that our list was complete and the following checks were written and mailed on April 9:

226 widows @ $124.50 each	$28,137.00
23 single pastors @ $124.50 each	2,863.50
48 married pastors @ $186.75 each	8,964.00
	$39,964.50

We have made every possible effort to locate all those entitled to these gifts. Since making the list we have received information on other widows not included in our first list and they will receive checks when their eligibility has been determined. We shall continue to revise our list when proper information is given to us.

H. N. RYE
Department of Pensions

Convictions Praised

►I wish to thank you for the fine and very timely article by Dr. Martin Anderson in the March 31 issue of the HERALD. I also wish to thank you for the fine article by Dr. Syrdal on "Red China" sometime ago.

Both of these articles are excellent and were long overdue. I was beginning to wonder if our own ELC and the LUTHERAN HERALD had any convictions on both of these matters.

WALLACE E. GROVER
Rochelle, Ill.

Editor's Note: We apologize to the writers of the letters on these pages for the rather drastic cutting which was necessary in order to include as many correspondents as possible. At the same time we invite others who write to be brief. Shorter letters get preferred treatment and earlier publication.

Jesus an Abstainer?

►Thank you for that interesting article, "The More Excellent Way," by Dr. Martin Anderson. There is no question but that abstinence is "the more excellent way." Now I'm wondering if Jesus wasn't an abstainer, too. I'll tell you why.

Abraham Lincoln once said, "God cannot be for and against the same thing at the same time." The Old Testament, the extent of the Bible at the time of Jesus, is full of warnings against drunkenness, alcoholic drinks, and drinking activities. Jesus, being God, knew they were there. If he was against them in the Scriptures, to be consistent he must be against them in His personal life, too. Is it unreasonable to come to this conclusion?

MRS. MELVA SVANOE
Madison, Wis.

Prohibition Defended

►In the LUTHERAN HERALD of April 21 there is a letter by the Rev. Ronald M. Jensen which should not go unchallenged. He says: "I have even felt that if Prohibition would work I would instantly vote for it. . . ." This, naturally, is to say that Prohibition was a failure. Was it?

Prohibition became effective in South Dakota on July 1, 1917. As far as Sioux Falls is concerned, during the last year of legalized sale of intoxicating liquor, there were 1473 arrests for drunkenness as against 118 the next year. In the last September of legalized sale, there were 172 arrests for drunkenness as against six for the following September and two in February of the next year. Statistics show that the same condition was general throughout the nation. . . .

One other statement in Mr. Jensen's letter which should not go unchallenged is this: " . . . the maladjustments and sins of society, family, marriage, economics, and emotional health

are the causes of alcoholism." This is a favorite expression of those who defend the sale of intoxicating liquor. I am surprised that a pastor should make it.

I have lived through two Prohibition eras and the intervening eras of legalized sale in my state. I yet have to learn of a single individual who, because of emotional upset or other illness and who was a total abstainer to that time, deliberately went out to drown his illness in liquor. Quite the opposite is the case. A person first becomes addicted to the use of the alcoholic beverage through the "social glass." Then, when anything goes wrong, the alcoholic beverage is the instrumentality which helps him forget reality. . . .

James O. Berdahl
Sioux Falls, S. Dak.

Whither, Not Whether

►A recent and provocative editorial in the Lutheran Herald articulated a question which has no doubt been troubling many of us: "Whither Evangelism?" I was pleased to note that the question was not "whether" evangelism, but "whither."

Thrilled as many of us were when our own Church began conducting Midwinter Evangelism Conferences, hasn't this approach begun to pall? Might we not say with thanks to God, "Mission Accomplished"? These conferences have helped to give our Church an evangelism consciousness which it did not generally have at the outset. And if it is time to look for new horizons, it is not because our people are the less interested. Evangelism has become "respectable" and I believe it is here to stay. What then is lacking?

Perhaps we have labored too hard to make it respectable. Perhaps we have organized it too well, to make certain that it shall be acceptable. We cite these large and expensive conferences and say we have "tried mass evangelism," but have we? Have not our evangelism conferences been attended largely by pastors and church members who indicate by their interest that presumably they *have* been evangelized? Have we not primarily presented a program of "how to" and "why to" evangelize?

And have we not at times reflected a basic confusion about what evangelism is, and what should properly be called an emphasis on sanctification? In a comment on the aforementioned editorial a brother pastor suggests that the purpose of the Evangelism Conference is to "deepen the faith of our people to become more zealous and faithful in being witnesses of the Gospel" and to help our people "become more conscious of their responsibilities in sharing Christ." Surely this good brother is not talking about evangelism. This, in my book, is sanctification. And conferences to this end could be conducted with great blessing, as in the case of the Keswick Conferences in England.

But surely evangelism fundamentally means going out after the unsaved. Have we then, in these conferences, directed a concerted approach distinctly to the unsaved? And have we hesitated to do so because we have feared it is un-Lutheran to appeal for decisions to accept Christ? Have we realized that while it is true that among Lutherans many would never respond to a public appeal of this kind, and are negative to anything that resembles the "sawdust trail," perhaps there are other thousands who wait for precisely such an invitation and may not otherwise become Christians?

"Try me and see" says the Lord God, "if I will not open the windows of heaven and pour out a blessing." Is it worth a try? Old ways, to be sure, for the Baptist. But for us, new and exciting and practically untried—that "by all means" we may "save some."

(The Rev.) O. K. Stenberg
Los Angeles, Calif.

Good, Bad Evangelism

►The question "Whither Evangelism?" ought always to be faced in the Church, as you asked it in your editorial of February 24. . . .

As one who was able to attend some of the Evangelism Conference sessions in North Hollywood, I can say that we sensed no frustration at the size of the attendance figures. I believe there was general satisfaction with it. Several people from our congregation also attended, and the benefits they received were of real valu strengthening our congregation's gelism program. Our people on Coast may not be quite as "co ence-tired" as are some of our western friends.

One paragraph in the editorial es me to want to add some obs tions. It says, "We are sure tha lack of attendance . . . is not to any lack of interest in evang on the part of local churches or tors. Each of them is doing a jo evangelism every day in his pa This is reminiscent of the old "Everything we do is evangel Perhaps this is true—some of we do is *good* evangelism and so what we do is *bad* evangelism, it's all evangelism. . . .

I wonder if the pastors wh mained away from the Evang Conferences did so because they doing an effective job of evang or because they fear they may out that they aren't? When we out a Preaching-Teaching-Rea Mission on the local level, we that some pastors and their cong tions participate; others don't. times, peculiar situations within a ticular congregation make it in sible to co-operate in a specific sion. But, by and large, the cong tions who are "doing the job" usually the ones who welcome missions and throw themselves the entire program.

(The Rev.) Ansle T. Severts
San Diego, Calif.

He Likes Color

►I like many of the covers that been designed for the Herald th couple of years. I have often th I would like to send a note of a ciation. The last one for Apri 1959, Vol. 43, No. 15 on higher cation finally moved me to expres appreciation. I like it very mu suppose there is considerable mor in producing 3 colored covers in of black on white. But the co covers certainly create the impr of a much finer magazine. Th again.

Roger L. Knudso
St. Paul, Minn.

ho's At Fault?

wish to express my appreciation to . Martin Anderson for his fine ar-e, "A More Excellent Way," in the rch 31 LUTHERAN HERALD. I also d the Rev. Ronald M. Jensen's let- in a subsequent issue criticizing a tain statement by Dr. Anderson.

would like to say that I do not be-e the problem of alcoholism can be ved by the generalization Pastor sen suggests. He makes the point "the maladjustments and the sins society, family, marriage, econom- and emotional health are the causes alcoholism."

n contrast, I understand that one of requirements for membership in coholics Anonymous is admission of lividual responsibility.

MRS. HARRY SORHEIM
Minneapolis, Minn.

ld Fashioned Churches

I am very much inclined to agree h Maurice Johnson, Erskine, Minn. the April 21 issue, on the looks of ny modern churches. I'm not so old I must be "old-fashioned" too. I n't think the regular "old-fashioned" rch spire can be beat in pointing to d as the way to heaven. . . .

We can't change or *modernize* God. is unchanging. Let's keep our rches "church looking."

MRS. LOREN HEDSTROM
Norway, Kan.

strict Conventions

(Continued from page 6)

(9) Provide for Home Mission jects, if necessary.

(10) Provide for the transfer of ms to the archives of the new rch.

(11) Provide for the transfer of final dits and other reports to the Joint uncil of the new church for publi-tion when necessary and for final port to the new districts concerned.

(12) Provide for the proper transfer all other business and material.

(13) Provide for merging of dis-cts as of January 1, 1961.

(14) Provide for legal succession in se of will and legacies, as recom-ended by legal counsel.

—O. H. HOVE

FORTNIGHTLY REVIEW

In the April issue of a monthly bulletin that is mailed to all our pastors, some resolutions passed by the Church Council at its February meeting were printed. One of these concerned social dancing. After reading this release in the bulletin, several pastors have written to ask that the resolution be printed in LUTHERAN HERALD. The resolution is as follows:

"WHEREAS, There have been recent inquiries concerning the position of The Evangelical Lutheran Church in the matter of social dancing; therefore

"BE IT RESOLVED, That the Church Council of The Evangelical Lutheran Church expresses its disapproval of church-sponsored social dancing, reminding pastors and congregations that God's Word makes our business the responsibility of proclaiming the Gospel."

Just as this is going to LUTHERAN HERALD, a letter has come in from one pastor questioning the wisdom of the Church Council's resolution and adding, "In all sincerity I would like to see the action rescinded." I shall not enter into a discussion of the writer's reasons for this request. The Church Council resolution is not as well stated as it might have been, but after making allowances for this, there was no doubt in the Church Council session when the Resolutions Committee reported, that the Council wanted to provide a word of counsel. It should be observed:

(1) The resolution is not in the realm of law. We look to the Ten Commandments for the basic moral law.

(2) The resolution is not specifically directed to individuals. Each person will have to make his own decisions before God, and in this matter be guided by the Spirit's wisdom set forth in Romans 14.

(3) The resolution does express judgment concerning dances sponsored by a congregation. The district presidents and the ten dedicated laymen who constitute the Church Council believe that there is a pull in the dance toward worldliness. Our generation is threatened on every hand with a leavening secularization. If the Church is to be the salt the Lord expects it to be, it needs to be vigilantly alert that its time and energies are given to that which is essential.

Most of our district presidents have had long years of experience in "the care of the churches." When they, with the laymen, have expressed themselves in the Church Council resolution, it is in the spirit of Saint Paul, if I may paraphrase him, in his writings to the Christians at Corinth: "We have no commandment of the Lord, but we give you our opinion as men who by the Lord's mercy are trustworthy."

FREDRIK A. SCHIOTZ
President, ELC

For the Family Altar

J. R. Heste

Toward the First Sunday After Trinity

God's Path

The Epistle: I John 4:16-21 • The Gospel: Luke 16:19-31

Monday, May 25

THE COMPANIONSHIP

Read Genesis 5:24

Enoch walked with God; and he was not, for God took him.

There is no map on which you can trace the walk Enoch took through life. The account does not give a geographical description, but it tells you it was taken in companionship with God. God walks in high places; He travels among the realities of life. In these same places Enoch also travelled, because he walked with God. This notation speaks volumes about him. Anyone whose walk is with God has the joy of good direction, and knows the blessedness of the highest companionship.

How often I wonder at Your gracious concern for me, Most Holy Father! That You should choose me to be Your child; that You offer the companionship of Your presence; that You choose to accompany me on my pilgrimage through this life. It is good, O Lord, to have this Presence. Make me grateful, and constantly mindful of the meaning of this advantage. Amen.

Tuesday, May 26

THE LEADING

Read II Corinthians 5:7

For we walk by faith, not by sight.

Paul makes this statement in connection with his discussion of the "pull" that goes on between the desire to go home to God and to remain here. But the statement itself is a perfect illustration of the walk on the pathway God gives to His children. In a sense this walk is "stepping where there is no place to step." It is heading for things that you cannot point to, but you know they are there. It is following the leading of an inner sight, a sight that God gives to those who turn themselves over to Him. It is good leading, and sure.

There are hills that stand in the way, but still I can see the goals You have set before me, dear Lord. There are questions that cannot be answered without, but they are answered within. Help me to follow the leading You lend through the gift of faith. I pray for good eyes and ears that I may both see and hear Your will for me. Then, let me rise up and follow. Amen.

Wednesday, May 27

THE LIGHT

Read John 8:12

"He who follows me will not wal darkness."

The contrast Jesus speaks of is as as anything can be. He is the Ligh the world. If you follow Him you walking in light. If you do not fo Him you are walking in darkness. T who walk in darkness are in a t state, for in darkness you are lost, do not know where you are going. have to guess, experiment, try, onl fail. The Light is offered us in the W of God. In taking our knowledge f this source we walk in the light.

Shine with Your own brilli blessed Jesus, upon the road of my I have but one life to live and I wa to be the kind of life that is well s and one that will give glory to You. Your light help me to see with cl the narrowness of the road, that I not wander from Your truth. Forgive transgressions, I pray. Amen.

Thursday, May 28

THE FRUITS

Read Psalm 23:3

He leads me in paths of righteousness for his name's sake.

There is no denying that good things come of the walk with God. The companionship and leading of God are bound to bring the very best that can be experienced here on earth. Life's satisfactions are both physical and spiritual. Work well done, fulfilled in honesty, is deeply satisfying; peace with God cannot be replaced with anything on this earth. Sowing with God brings a harvest with God, and the harvest is good. The walk of righteousness is taken for its own sake but the fruits always follow.

For the good feeling of being found, the sense of being sent, the beckoning finger of Your leading, I am grateful, most merciful Father. It is out of response to Your love that first found me, that I want to walk in the paths of righteousness. It is this that draws me. For Your Name's sake, I want to continue on this way; I pledge myself to Your glory. Amen.

Friday, May 29

THE SUSTAINER

Read Isaiah 40:31

They shall run and not be weary, they shall walk and not faint.

One of the strange things about the walk with God is that it is so difficult that it has been termed impossible. It is so demanding that its success is unlikely. Yet, there are those who make it. What is the explanation? They are sustained by God. He is with them all the way, from the beginning to the very end. He gives faith, then supplies every need to prosper that faith. When He is depended upon He is altogether dependable. He carries the heaviest end of the burden.

I thank You, dear God, for the renewal of strength; that when I am faint You restore power, when I have no might You increase strength. Make me reliant on this. Not in my own strength, indeed. My confidence is ever this that Your grace is sufficient for me. Your rod and staff are my support, Your everlasting arms my help. Amen.

Saturday, May 30

THE RESULTS

Read Revelation 3:4

"And they shall walk with me in w for they are worthy."

What was true of the faithful in S is true for all those who remain fait to the leading of the Holy Spirit on walk with God through life. The res like the fruits, have their beginning and they are enjoyed in this present and will be made perfect in the lif come. The whiteness is not acquired; given, bestowed. The Lamb of God shed His blood that our garments sha washed and made white, the whit righteousness.

It is my prayer, O Jesus, that I always walk with You. If it is the c in life, give me the heart to continu I do not see the way, shed Your upon it. If I am tempted to be discour or look to a tempting by-path, beckon toward the Goal. Help me always to as one who has the Great Objecti view. In Jesus' Name. Amen.

y to the Moon?

merican Evangelist Billy Graham lifted his sights to other planets as y spots for future crusades.

We may even hold a crusade on moon one day," he told a record rd of 67,000 people at the start of second half of his four-week Syd- Australia campaign.

it is something that should not be hed at. I think some of these iets around us are inhabited," he

.

peaking on "The Man from Outer ce, Jesus Christ," Mr. Graham said Bible "hints" that life exists on r planets.

The human race is not the only God created," he declared. "The e tells us there are other powers principalities in heavenly places.

Christ had great glory before the ld was ever made. He was the wn Prince of many dominions and cipalities."

llowing the sermon, 3,833 people t forward at the evangelist's invi- n to make "decisions for Christ."

uring the first half of the Sydney paign, the evangelist drew crowds ling 455,000 people, with more 30,000 of these making "deci- s," crusade officials reported.

he Graham team is confident that attendance will top 1,000,000 be- the campaign ends.

ssionaries Leave Iraq

urteen United States Protestant ionaries were forced to leave Iraq ecent weeks, according to a report ived from Baghdad by the Na- al Council of Churches. This leaves estimated eight or ten American estant missionaries in the country.

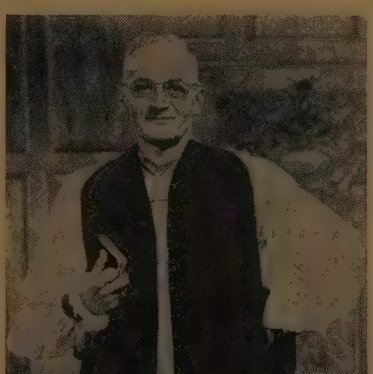
news coincided with reports of wed violence in Iraq.

. Barnerd M. Luben of New k, chairman of the Near East com- ee of the council's Division of ign Missions, said that no reasons been given by the government for expulsion of the missionaries. "We believe they are political," he noted, "rather than based on religious grounds."

He said he has established contact with some of the expelled missionaries. "We have received word that the compound of the Arabian Mission of the Reformed Church in America in Amarah has been confiscated by the government," said Dr. Luben, who also is secretary of the division's Joint Committee for the United Mission in Iraq.

The compound, which includes the Lansing Memorial Hospital, a church, and four missionary residences, is expected to be used for a public park, he said. Seven resident missionaries left the compound at the request of the governor of Amarah. Dr. Luben added that several members of the Lutheran Orient Mission in northern Iraq were expelled last September.

The Christian community in Iraq is small, with Roman Catholics numbering about 200,000 and Protestants hardly more than 2,000 out of a total population of 5,000,000.



NUMBER TWO ANGLICAN — Episcopal Bishop Stephen F. Bayne, Jr., of Olympia, Wash., has been named executive officer of the world-wide Anglican communion, a newly-created post which he will assume in London next January. The position is considered second in influence only to that of the Archbishop of Canterbury.

—RNS Photo

Liberty Bell Returns

After 180 years Zion's Reformed church in Allentown, Pa. again has the famed Liberty Bell—but this time it is an exact replica and not the original.

The original was once hidden in the church's basement in 1777 when the colonists brought the bell there from Philadelphia, about 40 miles away, to keep the British from converting it into cannon balls.

When the British evacuated Philadelphia in the latter part of 1778, the bell was returned to that city.

In connection with its bicentennial in 1962, the Zion church will conduct a fund-raising drive for an appropriate shrine to house the Liberty Bell replica. It will be on an indefinite loan to the church, courtesy of the Pennsylvania Historical Commission.

The duplicate bell is one of those presented to each of the 48 state capitols in 1950 by the federal government in acknowledgement of War Bond sales.

Church Hospitals Report

Church-related hospitals in the United States gave care to more than one-fourth of all patients treated in American hospitals during the last fiscal year, the U.S. National Health Survey reports.

The average stay of patients in the church-related hospitals was 7.7 days, making a total of 35,878,000 days of care provided.

The church-related hospitals treated 27.8 per cent of all patients hospitalized in the U.S. between July 1, 1957, and June 30, 1958, according to the survey conducted by the U.S. Public Health Service.

Other non-profit, non-sectarian hospitals cared for 42.8 per cent of the patients who required hospitalization. Private proprietary hospitals treated 6.5 per cent of the patients. Government hospitals, other than Federal, cared for 16.8 per cent of patients, while Federal hospitals treated 4.1 per cent.

Dibelius Protests Red Propagation of Atheism

Bishop Otto Dibelius, chairman of the Council of the Evangelical Church in Germany, protested in an open letter to East German Premier Otto Grotewohl against the propagation of atheism by the Soviet Zone regime.

He voiced the "deep alarm" of East German Christians over a recent speech by Mr. Grotewohl declaring that the state's educational task was to bring up youth in an atheistic ideology and a socialist moral code in which there is no place for religion.

Bishop Dibelius said that in identifying itself with atheism, the Soviet Zone regime places itself at odds with the Christian-minded population.

"Please do not deceive yourself," he told Mr. Grotewohl. "An atheistic state can never become a spiritual homestead for Christians."

Referring to the premier's statement that "morality is what serves the socialist cause," Bishop Dibelius said this embarrassingly recalls the Nazi slogan, "Good is what is useful for the German people."

Clergyman Pushes Number One Broom

When residents of Cleveland, Ohio take part in their forthcoming annual "Clean-Up, Paint-Up, Fix-Up" campaign, a popular clergyman will be pushing the No. 1 broom.

Chairman for the second straight year is the Rev. John Bruere, 55, and if you think it strange that a minister of God should lead a spring clean-up drive—well, you just don't know Mr. Bruere.

This militant churchman, who wears his doctor of divinity and crew cut with equal charm, has been in the foreground of civic work almost since the day he arrived as pastor of Calvary Presbyterian Church from Wooster (O.) College where he was dean of men.

He has fought against saloons, sardine-type housing, and the crime-emphasis type of newspaper reporting which has given his area a rough, tough reputation. He has urged genuine brotherhood among his people, worked for good community housekeeping, urged his parishioners to take pride in their homes, street and neighborhood.

His church is situated in Cleveland's Hough area, an almost notorious community of some 65,000 people in the low income brackets. They include many Negroes and diminishing whites whose crime rate is high. But Mr. Bruere won't think of moving his church to the outskirts of Clevela or to the suburbs.

He has said that one of the m potent forces of decay in Clevela has been the flight of churches to suburbs. "You can live in a bet neighborhood without moving," once preached, and then went to w to show the city how it could be do

Washington News Notes

OBSCENE LITERATURE—Ten days of postal investigators' raids on dealers of obscene literature were climaxed on April 23, when Postmaster General Arthur Summerfield reported the results to Congress. At hearings of the subcommittee on postal operations, the nation's top postmaster cited the multi-million dollar mail order traffic in obscenity as one of the most serious moral and social problems in the United States today. At least 50,000 complaints on obscene matter in the mails come annually to the post office department, he revealed. In addition to alarmed parents, he said that leading clergymen, parent-teachers associations, high school principals, college presidents and newspaper editors take time to express their views on the social blight which every American citizen wants stamped out.

SENATOR ASKS KINDNESS—Senator Hubert Humphrey of Minnesota, who is being tabbed by many as the man-in-the-news, took time out to tell Protestant publicists gathered in Washington for the thirtieth anniversary convention of the National Religious Publicity Council, that it's about time the United States junked the theory of "massive retaliation." "We don't have anything to lose by being kind," he commented. Drawing on his gleanings from the 8 hours he and Mr. Khrushchev spent behind closed doors in Moscow, he asserted that with the fanfare of our stepped-up scientific progress, "we underestimate Soviet power, production, science, and education."

BOX SEAT—Visitors and employees at the Lutheran Church Center in the nation's capital had a rare treat during the Cuban Prime Minister's visit. The Embassy of Cuba, which is just across the street from the Center, served as Fidel Castro's headquarters. A performance in "security precautions" was available free for onlookers each time the Spanish-speaking leader entered or left the embassy.

Excitement flared each time sirens wailed the approach of the speeding limousines throughout the capital city. The air bristled with intrigue. Pro and con banner bearers added to the throngs who trampled the grass of the Lutheran Church Center as they waited for a glimpse of the bearded figure from Cuba.

RELIGIOUS EXHIBIT ASSURED—Director George V. Allen of the U.S. Information Agency responded promptly to the prodding of Senator Thomas J. Dodd of Connecticut as to the importance of having a religious exhibit at the Moscow Fair this summer. Mr. Allen assured the Roman Catholic Senator that "the exhibition will illustrate the pervasive influence of religion in American life."

The information Agency chief said the display will stress "the role of the Church and church-affiliated groups in community affairs; the pride we take in our traditional and modern ecclesiastical architecture; typical American families exercising their freedom of worship; and separation of Church and state."

By Robert Van Deusen and Charles De Vries

tic Lutheranism Still Alive

lthough in many ways crippled and restricted in its influence and church vities, Lutheranism in Latvia and Estonia is still alive under the rule of the SR.

uthoritative reports appearing in various sectors of the West European press al that the Lutheran Churches in those Baltic states have by no means been royed or forced to go underground, but that they are still carrying on nly, even though in a limited fashion.

heir old archbishops are now in tern Europe, leading the Latvian Estonian Churches in exile; but in their homelands, with official tion, their titles have been assumed thers who are leading the remain- Lutherans in an effort to please God and the Communist govern- t.

everal former sources of revenue e been cut off. The Churches no ger receive income from recording hs, marriages, and deaths, nor church cemeteries and other real te, now nationalized. A sharp loss members has also brought a cor- onding decrease in voluntary dues the Churches. It is reported how- ; that remaining parishioners have the loss by more generous offer- and gifts. In both Latvia and Es- a, separation of Church and State place in 1918.

hey no longer have any theolog- faculties; but they are still training ll groups of young men for the el ministry, gathering them spo- ically in accordance with the less nal means at their disposal.

imilarly, Sunday schools, catechet- classes, and other forms of reli- us instruction have been done away h; but every year there are a few didates for confirmation—children have learned the elements of the istian faith by parental teaching or rovised catechetical interludes in regular worship services.

uch services are allowed without drance on Sundays and holidays in gistered" places of worship. This , Baltic churchmen tell westerners, ws the way that "the religious free- n guaranteed by Soviet law" is re- ted by the authorities.

At the same time, church people are ected to show their sympathy with Communist approach to world af- s by singing hymns, praying and working for the East European peace movement. Both Latvian Archbishop Gustavs Turs of Riga and Estonian Archbishop Jaan Kiivit of Tallinn are active leaders in that movement.

This picture of present Lutheran church life in the absorbed Baltic states was the one that western journalists said they received from the two archbishops and from pastors, in direct talks.

The Paris Lutheran monthly *Fraternite Evangelique* based its report on descriptions given by Archbishop Kiivit, a pastor from Estonia, and one from Latvia, during a recent visit to Lutheran churches in the French capital.

Meanwhile, the leading West German newspaper *Die Welt* published a dispatch from its Moscow correspondent who visited Riga, interviewed Archbishop Turs and obtained an essentially similar account of the present church situation in that area.

The archbishops said that of the two largest religious groups in Estonia, the Lutherans now claim 700,000 "active" members and the Orthodox 150,000, while in Latvia the Lutherans count 600,000, Roman Catholics 200,000 and Orthodox 150,000.

Archbishop Kiivit was quoted as saying that when the Communists took over Estonia after the war, 60,000 of his countrymen, including 40 per cent of the Lutheran pastors, fled to the West. He gave the present Estonian population as about one million.

The Estonian Church in exile, headed by Archbishop Johan Köpp who resides in Hägersten, Sweden, claims 66,000 members. The Latvian Church in exile, directed by 89-year-old Archbishop Teodors Grünbergs from Esslingen, Germany, claims 120,000 in scattered parts of the world.

Archbishop Kiivit said three fourths of the churches in Estonia were destroyed or damaged by the end of the war. The Lutheran Church there, he reported, now has 122 pastors who with the assistance of deacons and lay preachers serve 148 parishes in which there are 172 places of worship.

In Latvia 280 Lutheran parishes are now served by 120 pastors with lay assistants, the church spokesmen said. Even German services of preaching and Holy Communion are now permitted and a Latvian pastor holds them once a month in Riga, according to a Baltic newsletter report.

$7 MILLION GIFT

A gift of $7,000,000, believed to be the largest single charitable donation in the 112-year history of the Lutheran Church—Missouri Synod, has been made by a Houston couple for construction of the first Lutheran hospital in Texas.

Church officials said the couple, who are affiliated with the Synod, wished to remain anonymous.

The gift will provide funds for a 250-bed hospital to be built on a five-acre site adjoining the new Texas Medical Center here.

Handicapped Woman Honored

Dr. Anne H. Carlsen, superintendent of the Crippled Children's School in Jamestown, N. D., and a member of the American Lutheran Church, has been awarded the 8th Annual President's trophy as Handicapped American of the Year.

Born without hands, with one leg ending above the knee and the other malformed in a club foot, Dr. Carlsen through her work at the children's school has gained a nation-wide reputation for devotion to the rehabilitation and education of severely handicapped children.

The award, given in recognition of her many activities, was presented in Washington, D.C. May 7 at the annual meeting of the President's Committee on the Employment of the Physically Handicapped. President Dwight D. Eisenhower attended the session.

Uniting Churches Report Membership

The three church bodies that will unite next year to form "The American Lutheran Church" have reported a combined baptized membership of 2,191,327 in 1958, a total increase of 70,960 over the previous year.

ALC Over Million

The American Lutheran Church added 32,245 members or 3.31 per cent in 1958 to reach a total of 1,005,174, the fourth Lutheran body to pass the million-mark in membership.

The United Evangelical Lutheran Church showed an increase of 2,403 members or 3.7 per cent and now has 67,032 members.

ELC Gains Noted

The Evangelical Lutheran Church gained 36,312 members or 3.35 per cent to boost its membership to 1,119,121 by the end of last year.

The church's annual statistical summary also revealed that the ELC continues to grow at its fastest rate on the West Coast and in Canada. The California District last year recorded a membership increase of 11.94 per cent. The Canada District grew by 8.11 per cent, followed by the Pacific District with a 6.33 per cent rise.

Districts with the largest numerical baptized membership gain included: Eastern, 7,227; Southern Minnesota, 5,958; California, 5,619; and Northern Minnesota, 4,020.

The general secretary's report showed that almost a third of the ELC's membership is concentrated in the state of Minnesota, where 347,563 members make up 31.06 per cent of the body's total size. Further, it indicated that three-fourths of ELC members live in five Upper Midwest states, including Minnesota: Wisconsin, 193,082 (17.25 per cent); North Dakota, 128,272 (11.46 per cent); South Dakota, 92,603 (8.28 per cent); and Iowa, 79,182 (7.08 per cent).

ELC Sunday school enrollment increased from 328,611 in 1957 to 334,712 last year, the report showed, listing 2,565 Sunday school units with 39,900 teachers and officers.

The annual summary said 5,299 ELC youth were enrolled in Lutheran colleges, with an additional 11,316 attending non-Lutheran schools. Of this number, 880 students were reported preparing for the ministry, with 375 others planning to enter other full-time church work.

Valuation of property owned by ELC congregations rose from $192,849,160 at the end of 1957 to $205,089,438 last year. At the same time, indebtedness of local congregations climbed from $33,627,629 to $37,779,982. Local congregational expenses during 1958 totalled $35,600,914, compared with $34,779,982 the previous year.

Lay Workers Organize

Some 75 persons who attended a conference on professional lay work in the congregation in Minneapolis, April 20-21, have called for the organization of an association or fellowship of professional lay workers in local congregations throughout the ELC.

Sponsored by the Department of Education, the conference discussed types of positions available in congregations which laymen m fill, education and training neces for effective service, and problem recognition and status in the Chu

Named to a steering committee this purpose from among confer participants to organize such an ciation were: Arnold Nesheim (c man), of Westwood Lutheran, neapolis; Lee Gyldenvand of Un Lutheran, Grand Forks, N. D.; Anderson of Good Shepherd, Mi apolis; Louise Koch of Central theran, Minneapolis; and Darlene son of First Lutheran, Duluth. A to serve as advisers to the group w Dr. Sidney Rand, Dr. C. Rich Evenson, and Miss Elaine Solon son, all of the Education Departm

As envisioned by the particip the association would provide a p of mutual exchange and sharing ideas and problems, and would help to give status to laymen ser congregations full-time.

Summer Session Deadline

Registrations for the summer gr ate school session June 15-July Luther Theological Seminary, St. must be in the hands of the regis by June 1. This deadline was om in an earlier LUTHERAN HERALD on the school.

LUTHERANS SPEAK FOR OREGON—The pastor and two members of Immanuel Ch Woodburn, Ore., are among those making speeches throughout their state durin centennial year. Shown here with Governor Mark Hatfield (seated) are (left to r Byron Stephenson, Kilian Smith, the Rev. Edwin Sandvig, and Edwin Koski. Both Steph and Koski are members of Immanuel Church.

s for Music
stitutes Announced

ur church music leadership insti- will be sponsored by the Choral n of the ELC this summer. They lanned for choir leaders, organists, instructors, choir members and sts, music committee members, others who are interested in im- ng church music. A special invi- n is being extended this year to rs, since they are so directly in- d in music activities in the parish. stressed that one need not be a ssional musician to profit from nstitutes.

Four Schedules

e four institutes are as follows:
ne 7-12; Dana College, Blair, Neb.
structors will include Professor Neve of Dana College; the Rev. h R. Radloff, Bird City, Kansas; ssor John Seagard, Luther Col- Wahoo, Neb.; and Gertrude Boe by, St. Olaf College.
ne 29-July 1; Central Lutheran ch, Moose Jaw, Sask.
is institute will be held just pre- g the convention of the Canada ict. Instructors will include Mr. rice Anderson, Albert Lea, Minn.; Mrs. Comfort Hinderlie Dale, atoon. The new *Service Book and nal* will receive special attention.
y 12-17; Luther College, Decorah,
structors will include Professor ett R. Butler of Luther College; Esther Lygre, Yankton, S. Dak.; Mr. Maurice Anderson.
y 27-31; St. Olaf College, North- Minn.
e institute will be held simultane- with the annual theological con- ce, with several joint sessions each to hear Dr. Jaroslav Pelikan and J. S. Whale. Institute instructors include Dr. Arnold Running, Au- na College, Sioux Falls, S. Dak.; Mrs. Kathryn Ulvilden Moen, neapolis.
e tuition fee at all institutes is), except at Moose Jaw, where it .00. Dr. Oscar R. Overby, director e Choral Union, will be on the of all institutes. Further informa- may be obtained from him at 4 den Place, Northfield, Minn.

EDUCATION UNIT DEDICATED—Hesper Church, Hesper, Ia., the Rev. David A. Lee, pastor, recently dedicated the new educational unit shown next to the church. Dr. J. W. Ylvisaker, president of Luther College, performed the rite of dedication. A former pastor, the Rev. Obed Nesheim, also participated in dedication festivities.

Churches

McIntosh, Minn.—Vernes Church will celebrate its 75th anniversary on June 27 and 28. The Rev. Harry C. Molstre is pastor of the parish which includes Vernes Church.

Camarillo, Calif.—Ground-breaking services were held recently for the first unit of First Church, the Rev. L. O. Sunde, pastor. First Church was organized in April 1954 and has been worshipping in the Veterans of Foreign Wars hall in Camarillo. Pastor Sunde also serves as the chaplain for the State Mental Hospital in Camarillo.

Hazen, N. Dak.—Members of the English Church WMF here have "adopted" the boys' dormitory of the Garrison Bible Camp. When the occasion demands, they pack lunches and spend the day at the camp, cleaning and keeping up the building.

Glendale, Calif.—Salem Church, the Rev. T. G. Torvik, pastor, observed the cornerstone laying of their new church in April. The new construction, the first phase of a long-range building program, includes a new church of contemporary design, some educational space and landscaping. The cost is estimated at $240,000.

Long Prairie, Minnesota—American Church here broke ground in April for a new church and educational building. The church planned calls for seating for 300, and the educational unit will provide space for 26 classrooms as well as kitchen and fellowship facilities. The Rev. Eldon H. Lyso is pastor.

Galesburg, N. Dakota—Elm River Church dedicated its new parish house on Sunday, April 26. Dr. L. E. Tallakson, president of the North Dakota District, officiated. The Rev. M. W. Tolo is pastor of the parish.

Obituaries

Mrs. Hannah Barnett Resnick died on March 26. She was the widow of the Rev. John Resnick, a former director of the Zion Society for Israel. Memorial services were held in Hopkins, Minn., with the Rev. Gordon Bergin officiating and the Rev. Sigvald Fauske also speaking.

Dr. David Stoeve, 81, died April 22. He was living in California at the time of his death. Funeral services were held in Los Angeles on April 25, and in Fargo, N. Dak., on April 28. Dr. F. A. Schiotz preached at the latter service.

Dr. Stoeve was born Dec. 9, 1877, at Badaxe, Wis. He attended Augustana Academy, St. Olaf College, and the United Church Seminary, and was ordained in 1907. After serving as pastor in Northwood, Iowa, and Grand Forks, N. Dak., he was elected president of the North Dakota district in

1926. He served in that office until 1951. He had been president of the Grand Forks Home for the Aged, president of the North Dakota Sunday School Association, a member of the district board of elementary Christian education, and a member and president of the Concordia College board.

He is survived by his wife, Alma McLees Stoeve, one son, and one daughter.

The Rev. Villads Bundesen Skov of Fords, N. J., died recently at the age of 98. Born June 12, 1859, in Schleswig, Denmark, he attended Luther College and Luther Theological Seminary. He was ordained in 1889 and served congregations in Perth Amboy, N. J., and Elmhurst, N. Y. Later he transferred to the Missouri Synod.

Want Ads

Rate: $1.00 a line, minimum charge $4.00

Exceptional buy—Hall pipe organ 18 manual ranks, 3-16 ft. pedal sets, chimes. Practically new all-electric, 3 manual draw knob console, fully coupled and combinations. Pitman chests. Now playing. Avail. June 1. Pipe Organ Sales & Service, Rt. 3, Excelsior, Minn.

Minne-Wa-Kan Bible Camp on Lake Andrusia, Cass Lake, Minn. is available for church or family groups of 75 to 175, weeks of July 26 and Aug. 24, 1959. Weekend retreats encouraged. Contact S. A. Urberg, Mahnomen, Minn. or Paul Johnshoy, Fosston, Minn. for brochures.

Announcements

Camp Nidaros at Lake Ottertail will hold a 50th anniversary celebration on Aug. 2. All present and former camp residents are urged to come.

Wanted—Church pews, 8 ft. long. Write Mrs. Glen Fults, Trinity Luth. Church, Grafton, Neb.

Mission congregation wants Concordia Hymnals. Write Mrs. Walter Neugebauer, Hermosa, S. Dak.

Wanted—25 used Concordia Hymnals, music ed. Glenfield Luth. Church, Glenfield, N. Dak.

WMF Conventions

Saskatoon Ct., June 6, St. Olaf Church, Kindersley, Sask.

So. Dak. Dist., June 9-11, Grace Luth. Church and Methodist Church, Watertown, S. Dak.

Big Timber

BOY'S CAMP

ON WEBB LAKE AT

Hackensack, Minnesota

For 8 weeks this summer, June 20-August 15. For boys 8 to 14 years of age. Weekly rates $30.00. This camp is dedicated to the betterment of the physical, mental and spiritual needs of the boys we serve. It has modern dormitory, kitchen and recreational facilities. We offer all land and water sports. Nature lore, overnight camping, crafts, and tutoring—if desired.

For further information write to

Ruben Rogness, Director

Royal, Iowa

After June 1st, Hackensack, Minn.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

160-acre farm, SW of Rochester, Minn. 120 acres tillable, rest pasture and timber. Bldgs fairly good. 4½ mi to ELC church. All weather roads. Fall possession. 614-1A

280-acre farm in SE S. Dak. Good bldgs. Nearly all under cultivation. Near 2 Lutheran churches. Term—small down payment, bal. over 20 yrs. 614-2A

120-acre farm in S. Minn. All tillable. Good bldgs. 2½ mi. to Lutheran church. Norwegian community. 614-3A

Homes

Good 2 bedroom house, block from Concordia College, Moorhead, Minn. Full basement. 10 yrs old. Ready for occupancy 8-1-59. 614-4B

FOR RENT

Homes

Middle aged lady desires to share clean Mpls apt. with another woman. Within walking distance to loop. 614-5B

WANTED TO RENT

Homes

Seminary couple, no children, desires to rent furnished apt. any area near seminary. Possession desired beginning Aug. 1. 614-6B

Single woman desires to rent or share apt. near St. Louis Park Central Jr. High School beginning Sept 1 or end of August. May be furnished or unfurnished. 614-7B

Couple with 2 small children wants to rent either house or unfurnished 3 or 4 bedroom apt in East Duluth, Minn. after June 1. Main floor preferred. 614-8B

POSITIONS WANTED

Church musician and/or secretary in church in Mpls-St. Paul area. Interested in part time work in summer and full time work next fall. 614-9D

Experienced lady organist desires position in Lutheran church in or around twin Cities area. 614-10D

Lutheran College sophomore desires work from June 1-Sept. 1. Experienced in child care and housework. 614-11D

Merchandising, store managership, or traveling salesman position wanted in Pacific Coast state by man with 30 yrs retail store exp. Lutheran. Does not smok drink. 61

HELP WANTED

Parish secretary for large congregatio Pacific Northwest. Must be capable of t charge of the office. 61

General hospital, 40 mi. from Mpls, R.N. for day and night work, full or time. Inclusive fringe benefits and salary. 61

N. Dak. Lutheran Academy has pos for dean of girls and a man instruct shop, science, and asst. dean. All mainte provided. 61

Middle aged or older lady to make with elderly lady living in Decorah as housekeeper and companion. M home. Some wages. 61

2 teaching positions are open at Lut Academy in S. Dak. Courses involve biology, physics, English, social sciences asst. coach. 61

Semi-invalid woman desires middle lady to live in and assist with very housework. 2 adults. S. Mpls. $25 per 61

Fry cooks and waitresses with or w experience. Full time or part time. be dependable. N. Dak. town. 61

Middle aged lady as companion to w living in apt. hotel in Mpls. Florida in ter. Must drive. 61

Recorder in registrar's office at a L an church college. Must be college gra Office work, parish work, or teachin perience desirable. 61

Couple to manage small hotel or r rant. Must be capable. References req Exc. opportunity for couple willing to ELC church in community. N. Minn. 61

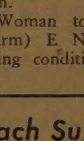
Christian man wanted between possibly on pension, to help with doc boats and general maintenance wor Christian resort in N Minn. 61

Wonderful opportunity for medical in N Ia. town. Lutheran community. medical bldg. 61

Mature couple to care for group of a cent children in Lutheran children's in Ia. Adequate salary, room, board, sec., paid vacations, good personnel ards, sound working conditions. Must understanding and warm Christian co sion. 61

Woman to assist in all modern (farm) E N. Dak. Good wages, exc living conditions. 61

Each Sunday listen to



"Lutheran Vespers"

Conducted by Pastor Harry R. Gre son of The Evangelical Lutheran Chu

4:30 p.m. KSOO 7:30 p.m. WLS
KWLC 8:00 p.m. KHV
WISV 9:00 p.m. WNA
6:30 p.m. WJMC
KTRF 9:45 p.m. KSPR
6:45 p.m. KFBK 10:30 p.m. WCC
Short wave: 10:30 p.m.—HCJB
(Meter Band 16-19-25-31-49)
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This man can tell you why so few can retire

'man's story is not unusual. He had a good, aver- ncome during most of his working years. But how he always came to the end of the month with oney left over.

w, when he is forced to retire, there simply is nough money to live decently. Yet some of his bors and friends, on similar incomes, put away gh to make their retirement years comfortable appy.

You can make sure you have the money you need after retirement. It is not difficult. It is not expensive. The whole secret is setting up a plan.

Lutheran Brotherhood men are well trained in working out retirement plans that fit the individual's particular situation. And the time to make the decision is *now*—while you still have time to prepare your future income. Call your Lutheran Brotherhood representative, or write the home office, Minneapolis.

Free upon request—Beautiful full-color reproduction of the Reformation Window at right. Complete with historical legend. Large size (18" x 24"). Heavy stock, suitable for framing. Mailed in tube. No obligation, of course. Send your name and address today.

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Sketches of family living where both love and training work hand in hand. An inspiration for every member of the family. **$3.00**

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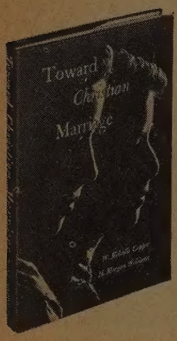

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by W. MELVILLE CAPPER and H. MORGAN WILLIAMS

An excellent discussion on the privileges and responsibilities of sex. Realistic, Biblical. For young men and women. **$2.25**

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TWO TOGETHER
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A book about marriage written for those couples who want to try to understand in advance what their marriage is likely to be. Here is packed much wisdom about married life, its joys and pitfalls. **$2.50**

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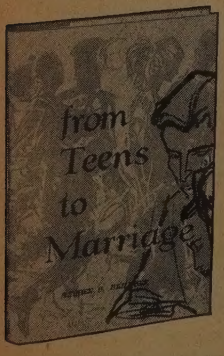

FROM TEENS TO MARRIAGE
by REUBEN D. BEHLMER

A good handbook on the "facts of life and love" for teen-agers. **$1.95**

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An autobiography of a marriage. A family that learned happiness is "dependence upon one another—and upon something far greater as well." **$2.95**

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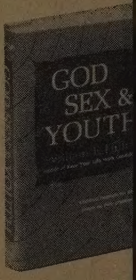

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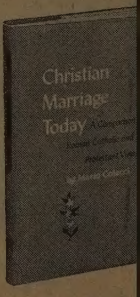

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A philosophy of marriage, the problem of in-laws, the wise use of money, "getting inside" the child's point of view, the period of change of life, and growing old together after the children have left the home. **$3.00**

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by MARIO COLACCI

A factual comparison of Roman Catholic and Protestant views on marriage, with special attention to the problems of mixed marriages. **$3.50**

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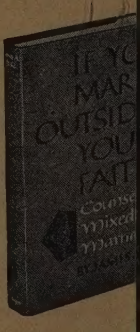

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by JAMES A. PIKE

Sound guidance for those contemplating a mixed marriage, and for those already in a mixed marriage. **$2.50**

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